

EXPLANATION

Collected from the Common Prayer-Book, for
 the use of the Common Prayer-Book, for
 the use of the Common Prayer-Book, for
 the use of the Common Prayer-Book, for

Terms, Order, and Use

Occasions being in a different Method from
 any former, and the Number of the Weeks Pre-
 scribed to the Sacraments, &c. and the Pre-
 scription to a Lay Life, and the Order for
 the Ministry, observing the Holy time of

LITURGY

Together with the Holy Festivals and
 Fast-days they are observed in the Church of
 England, and the reasons why they
 are yearly celebrated.

Church of England.

A Table to all the Epistles and Gospels
 in the Book of Common Prayer, to that you
 may find what Sunday is in each year, or any
 other part of the year, though you know
 not the day of the month.

Being contained in them, when quoted;
 in the Book of Common Prayer, to that you
 may find what Sunday is in each year, or any
 other part of the year, though you know
 not the day of the month.

Recommended to be learned af-
 ter the Church Catechism.

This Table may be put
 into your Common Prayer-Book, without
 now binding, being a new thing.

Imprimatur.

March 20. 1691.

C. Alford.

L O N D O N:

Printed, for Sam. Kettle, at the Great Turks-
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ADVERTISEMENT.

A Collection of Private Forms of Prayers out of the Common-Prayer-Book, for Morning, Noon and Night, and other special Occasions, being in a different Method from any Former, by the Author of the Weeks Preparation to the Sacrament, &c. and the Preparation to a Holy Life, and Devotions for the more Pious observing the Holy time of *Lent*. Together with the Holy Feasts and Fasts as they are observed in the Church of *England* Explained, and the Reasons why they are yearly Celebrated.

A Table to all the Epistles and Gospels in the Book of Common-Prayer, so that you may find any Texts of Scripture or Chapter, being contained in them, when quoted; also to find what Sunday it is in *Lent*, or any other part of the Year, though you know not what Sunday it is, to be found in an Alphabetical manner: This Table may be put into your Common-Prayer-Book, without new binding, being so small a thing.

The History of the *Old and New Testaments* lively describ'd in Figures, or Cuts 24°.

Printed for, and Sold by Samuel Keble at the
Turks-Head in Fleet-street.

What is the Explanation of the
EXPLANATION

to be read daily throughout the Year.

Terms, Order, and Usefulness.

OF THE

LITURGY

of our own Ministry, and

Church of ENGLAND.

Q What is the Liturgy of the Church
of England called **Common-
Prayer?**

A. It is not to be understood, as com-
mon signifies a thing of little value, but it
denotes a form of Prayer, in which we
have all a common interest, as our Savi-
our is styled the **Common Saviour**, a
form in which all of the same Commu-
nion are to joyn.

Q What is the meaning of the word Li-
turgy?

A. It signifies the **Publick Ministry**, it
being derived from the **Greek word** *leitourgia*,
which signifies **Publick** and **Ministry**.

Q. What is the Kalender ?

A. An useful Enumeration of the Months, Weeks and Days of the Year, together with an account of the Lessons to be read daily throughout the Year.

Q. Why are choice Sentences of Scripture set before the Morning and Evening Service ?

A. 1. The better to prepare peoples hearts to the performance of those holy duties following with devotion.

2. To mind us of our own misery, and Gods mercy.

Q. Of what use is the Exhortation ?

A. Therein the Minister exhorts the people, in an Apostolical stile to confess their sins humbly to the Lord, who is able to hear, because Almighty, and willing to help, because most merciful.

Q. Why doth the Church begin her Service with Confession of Sins ?

A. 1. Because our sins make a separation betwixt God and us; hinder our Prayers from ascending, and Gods blessings from descending.

2. Because it was the practice of Gods own people the Jews, and of the Primitive Church of Christ so to begin, and to do it in this manner as our Church pre-

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Q. Why is the Confession to be made of all the People after the Minister?

A. Because the Minister is the peoples mouth to God, both in going before, and in instructing them.

Q. Why is this Confession, and our Prayers to be made kneeling?

A. 1. That the lowliness of our bodies may express the humbleness of our minds.

2. Because it is the fittest posture for Penitents.

Q. Why is the Absolution to be pronounced by the Minister alone?

A. Because it is a branch of his Ministerial Function; and because it is an act of authority, his manner is to do it standing.

Q. Why are the People to answer Amen?

A. because it is a signification of their assent to the proceeding Prayer.

Q. Why is the Priest to begin the Lord's Prayer with an audible voice?

A. 1. That the Congregation may the better hear, and joyn with the Minister in that most Excellent part of service.

2. To shew how boldly, and yet humbly too, we may pray to the Father, when we use his Son's both Name and Word

Q. Why is the Lord's Prayer so frequently used in our Liturgy?

A. 1. Because it is the pattern of Prayer.

2. Because it is the most absolute and perfect Form, and gives perfection to all the rest.

3. In imitation of our Saviour, who often repeated the same words.

Q. What are the following Verses with their Responds?

A. Canonical Scripture sorted out for this place.

Q. Why do we Pray by way of Respond?

4. In conformity to the primitive practice, and the reasons are,

1. To stir up Devotion.

2. To strengthen Affection.

3. To oblige the Worshippers to greater Attention and Intention.

Q. Why is Glory be to the Father, and to the Son, and to the Holy Ghost, so often used? And why at the end of every Psalm, and why standing?

A. 1. Because it is of ancient use, by which we avouch our Doctrine and Faith of the Trinity against all opposers.

2. That we may reduce that to practise,

which is the scope of every Psalm; and that is, to give Glory to God.

3. We stand to shew our chearfulness in giving glory to God, and how resolved we are to stand fast in the Faith of the Holy Trinity.

Q Why is, As it was in the beginning, added?

A. Against the *Arrians*, who had introduced a new form of Doxology to the dishonour of Christ.

Q. Why is, Praise ye the Lord, used in this place?

A. To be as an impression invitatory to the following Psalms; and let us pray: is usually premised to incite intention to an ensuing Prayer.

Q. Why do Psalms immediately follow?

A. Because it was the Ancient Mode.

Q. Why do we begin with Psalm 95.

A. Because it is the fittest in all the Service Book to conform us to the right use of all the rest, and to furnish out the service of God in all due reverence.

Q. Why are the Psalms ordered to be read over monthly, and why was it the use for the Priest to read one verse, and the people another.

A. That they may be made the more

familiar to the people, for they are of all Scripture the fullest of Devotion; besides it was the ancient practice so to read them. And the Reasons why they were thus read by way of Response, are these,

1. That we may thus strive who should serve God most affectionately, which is pleasing to God.

2. That by relieving one another, we may not grow weary of God's Service.

Q. Why were the Psalms read standing?

A. That the Erection of the Body might express the Elevation of the Mind.

Q. Why after the Psalms are two Lessons appointed to be read, one out of the Old Testament first, and then another out of the New?

A. 1. In punctual imitation of the Ancient Church.

2. To shew the Harmony and Agreement of both Testaments, that we may see that fulfilled in the one, which was foretold in the other.

Q. Why are Hymns appointed to be read after the First and Second Lesson?

A. St. Paul prescribes the use of Hymns, and Christ practised it, and it became the practice of the Church.

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Q. What is the proper posture for Hymns?

A. Standing. 1. To shew our cheerfulness in it.

2. It being a proper gesture for praise, which is a part of God's Worship.

Q. Why is the 100. Psalm joyned with the Song of Zachary?

A. Because they parallel one another, both being Thanksgivings unto God, enforced with the same Reasons and Arguments.

Q. Why is the 98. Psalm joyned with the Song of Mary?

A. Because Maries History, and Davids Mystery are for substance both one.

Q. Why is the 67. Psalm joyned with the Song of Simeon?

A. Because they both treat of one and the same thing, and are in some sort parallel.

Q. Why is the Creed said after the reading of some part of Canonical Scripture?

A. Because Faith comes by hearing, we must first hear and then confess.

Q. Why is it ordered to be read standing?

A. Because this standing, or stationary posture implies a resolution to stand fast in that Faith which we profess.

Q. *Why is it called the Creed?*

A. Because it contains the *Credenda*; i.e. Matters to be believed: The word being derived from the Verb *Credo*, which signifies to believe. It being a short sum of Christian Doctrine, containing all things necessary to be believed in order to salvation.

Q. *Why is it called the Apostles Creed?*

A. Either because they framed it, and so theirs for the manner, or because gathered out of their Writings, and so theirs for the matter.

Q. *What are the following Prayers?*

A. Short Prayers selected out of the Scriptures, full of piety and devotion: wherein observe,

1. The Priest's salutation to the people, and then the peoples re-saluting the Priest out of the Scriptures.

2. The Priests or Ministers stirring up the people, which is frequently used when we are to enter upon any new part of service, because we are apt to grow dull in our devotions.

Q. Why is, Lord have mercy upon us, thrice repeated? And why before the Lord's Prayer?

A. 1. To notify the Trinity we pray to, is it thrice repeated.

2. Before the Lord's Prayer, because it is expedient we implore God's mercy before we use that Prayer.

Q. What are the following Verses with their responds?

*A. * Short Prayers of divine extraction most what taken out of the Psalms, and therefore is the Minister to pronounce them standing.*

Q. Why is this interchangeable way of Praying often used?

A. 1. Because it was the ancient use.

2. It refreshes the peoples attention, it reaches them their part at publick Prayers, it unites the affections of them all together, and helps to keep them in a League of perpetual amity.

* Short, agreeable to Scripture, *St. Mar. 8. 1, 24.*

† The Minister, as a Minister kneels with the People in all Confessions of Sins, and Penitential Prayers: as a Priest, he stands in other Offices, to signify his Office and Authority, which Office relates to God, and so is he in God's stead, *1 Cor. 5. 18.* to the people, *1 Th. 3. 12.* and in the peoples stead to Godward.

Q. Why do we pray first for the King, then for the Ministers, and last for the People?

Psalms 132.

A. Because King David did so, from whom we have our pattern.

Q. Why do we pray for peace in our time?

In the same sense as we pray in the Lord's Prayer for daily Bread when we have it by us.

A. We pray that it may come where it is not, and that it may continue where it is; we pray also for the blessing of peace, as well as for peace itself.

Q. Why do we say that none fights for us but God only?

1 Cor. 10. 12. Rom. 14. 14. Deut. 1. 30. 14. 31.

A. Because he is principal Agent in all his Churches Victories and Deliverances.

Q. What are those other Prayers called Collects, and why are they so called?

A. They are short and full like the best Coins, and agreeable to Primitive Patterns; they are of ancient usage, they are directed to God in the Name of Christ, for so usually they conclude.

Q. Why is the Litany ordered to be read upon Sundays, Wednesdays, and Fridays?

A. 1. Upon Sundays, as being the chief, and fit to be adorned with the chief Service.

2. Upon Wednesdays and Fridays, being in primitive times days of solemn Assemblies and Fasting.

Q. What is the chief end of these, and all other Festivals?

A. The chief ends are these.

1. To be a token of that thankfulness, and part of that publick honour we owe to God for admirable benefits.

2. To commemorate, and imitate the Vertues of the Saints.

3. To expresse the splendor, and outward dignity of our Religion.

4. To be foreible witnesses of ancient truth.

5. To be provocations to the exercise of all piety.

6. To be shadows of our endless felicity in Heaven.

7. To be everlasting Records on earth touching by the eye, in a manner, whatsoever we believe.

The Second Service, so far as it extends
when there is no Communion,
Question and Answer.

Q *W* **H** *T* doth the Lord's Prayer be-
gin this Service?

A. Because it is the Salt to season all
Divine Offices, as it ought to conclude
our Prayers, and so supply what is want-
ing in them, so is it the fittest to be a
guide to our Prayers.

Q. *W* **H** *y* is the following Prayer premised
before the Commandments?

A. 1. To mind us that all our sins
which are so many breaches made upon
them, are open to God.

2. To shew us, that without the gra-
cious assistance of God's Spirit we cannot
keep them as we ought.

Q. *W* **H** *y* are the Commandments rebear-
sed before the Communion?

A. Because the Law is a School-Master
to bring us to Christ, Gal. 3. 24. By the
Law we know sin, Rom. 7. 7, 13; and
find our selves insufficient to any thing
that is good, which drives us to Christ
who can strengthen us to all things. Rom.

Q. *Why doth the Minister rehearse the Law standing.*

A. To shew his Authority; here is God speaking by the Priest, another Moses to the people.

Q. *Why do the People kneel all the while and crave God's mercy?*

A. 1. They acknowledge their own guilt, as to the breach of every Command, imploring God's mercy.

2. They confess their own inability to keep them, desiring God's grace.

Q. *What is the Collect for the day?*

A. A Prayer summing up the chief things contained in the Epistle and Gospel for the day, and a pious application of them.

Q. *Why is the King so often prayed for?*

A. In pursuance of that strict rule of the Apostle, that our Prayers should be especially for Kings, 1 Tim. 2. 1, 2.

Q. *What is the Epistle?*

A. A portion of Scripture, most what taken out of the Apostles writings, such as are most eminent for moral instruction, appointed to personate the Law preceding the Gospel.

Q. *What is the Gospel?*

A. A portion of Scripture, speaking either of Christ himself, or of something that he remarkably did, or spake; and therefore to express a more than ordinary reverence to it, all use to stand at the reading of it, and to give glory to God, before it is read, and thanks to God after.

Q. What is that Creed which is read after the Gospel?

A. The Nicene Creed, the same in substance with the forementioned Creeds.

Q. Why is it read after the Epistle and Gospel?

A. Because the Epistle and Gospel are as Lessons to the Second Service, and this is read after the Lessons for the same reasons as the other Creed was.

Q. Why is it read after the Epistle and Gospel?

A. In pursuance of that first rule of the Apostle, that our prayers should be

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